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### MAY NATIVE AGENTS BE SUPPORTED BY FOREIGN FUNDS?

BY REV. HENRY BLODGET, D.D.

THE present seems to be a time when the question of "paid native agency" has come under review among missionaries, and the friends of missions. The accompanying letter was written in answer to questions of a missionary whose mind was exercised upon this topic. It is by no means a full and logical presentation of the subject, but consists rather of desultory thoughts, suggested by the questions proposed. Least of all is there any reference to the valuable papers, which have recently appeared in *The Recorder* on this subject.

DEAR BROTHER;—

I answer in order, and without delay, the questions you have proposed.

*Question first.*—"What is the policy, and what is the practice, of your mission in regard to *paid* native assistants, either as col-porteurs, evangelists, or pastors and teachers?"

*Answer.*—I.—I must take exception to the word "paid." To pay is to 'satisfy for service rendered,' 'to compensate,' 'to reward,' 'to requite.' In this sense of the word this mission has no "paid" native agency. Neither are the missionaries themselves "paid" agents. A young man who studied theology in our mission institute, and was licensed to preach, now receives, as a teacher, nearly double the sum he would have received as a helper. He broke down in his character, and was unfit for a helper. Another, who remains faithful, might easily obtain, as a teacher, twice what he now receives.

Some missionaries receive much less, and others much more, than they would have been likely to receive in their native lands. What they receive is not graded according to any system of payment made for services rendered.

II.—The principle adopted in this mission, in the employment of native agents is, as I understand it, that of an *economical support*, the same as that which underlies the support of the missionaries themselves.

III.—The policy of the mission is, to employ truly converted men, who love the Saviour, and who have gifts such as qualify them for usefulness among their fellow countrymen, as assistants in publishing the gospel, whether as “colporteurs, evangelists, or pastors and teachers,” and to provide them with an economical support. The funds for such support may come if needful from the contributions of the home Churches, the missionaries always inciting the native Churches to do their utmost in supplying such funds. The policy of the mission is also to institute schools of a lower and higher grade, in order to train up such men, and prepare them for usefulness. It equally enters into the policy of the mission to exercise great care and vigilance as to the character and usefulness of the agents employed, to maintain a constant supervision of their labors, and to expand the native agency by a natural and healthy growth, according as God’s blessing shall rest upon its work, always aiming at, and inculcating self-support, and the support of other missions, as soon as God shall give the ability.

IV.—The *practice* of the mission is as far as possible the following out of this policy. We have some fourteen licensed preachers, and about thirty other helpers including “Bible-women.” These persons are scattered at the different country stations, or labor in connection with the missionaries at the places where these reside. Some of the helpers travel from place to place in the country, seeking to follow up any interest which may have been awakened in the regular labors at central stations by preaching in chapels.

*Question Second.*—“Do you regard the practice common among missionaries in China of employing native assistants as a great error, and an unmitigated evil?”

*Answer.*—Certainly not. I sympathize with the policy and the practice of this mission in regard to its native agency. The difficulties and the dangers connected with the employment of native agents, belong to our common human nature. They pertain alike, in some degree, to the support of foreign missionaries and of the Chinese helpers. The laborers from Christian lands are not exempt from them, nor is the ministry in those lands exempt.

The late Bishop Russell, in his visit to Peking after his return from England to China, said to me, for substance, “We must have a boarding school for the education of young men for the ministry. We have erred in neglecting this department of labor. Our friends

of the Presbyterian Mission have been wiser than we. They have a good number of pastors already from their school in Ningpo." The college of the Church Missionary Society at Ningpo in its present flourishing condition, and prospective usefulness, under the able direction of Mr. Hoare, is due to this conviction of Bishop Russell, and to the measures initiated by him.

The proper course in view of the evils to which such agency is exposed is, not to discard it entirely, but to use every endeavor to bring forward deeply pious, devoted, and self-denying men, and also to strive for their constancy of Christian character, and fidelity in labors.

*Question Third.*—"Do you think your mission *would*, or *could*, have accomplished all or more than it has done, without the use of paid helpers of any sort?"

*Answer.*—Here again I take exception to the word "paid." Our helpers are *supported* while engaged in Christian work, not "paid."

I do not see how this mission would have been able to accomplish anything of importance or how it will be able to accomplish any considerable work in the time to come, without native agency, supported to a greater or less extent by mission funds. Our native agents are our eyes, our tongues, our hands, our feet. They help to bridge the chasm between a Christian of the far west, in his western dress, and with his western civilization, and our Chinese friends in their own dress, and with their own civilization. The width and depth of this chasm is not always understood by those who have recently entered the field. Some feel it, and by their dress and modes of living do very much, perhaps all in their power, to come into relations of lively sympathy with the Chinese. But even in cases where the most is done the chasm is not wholly closed, especially as regards the intercourse of the missionary with strangers. Every missionary to the Chinese must feel it a great help to have a faithful, zealous, Chinese brother, or sister, as a connecting link between himself and the people. The pulsations of his love reach through them to those for whom he labors, and that in many cases where otherwise they would be obstructed and unfelt. And if such Chinese brother or sister is able to give undivided attention to mission work, his support being provided for him, the help becomes constant and regular.

As a matter of fact, so far as my knowledge extends, very few of the Church members in this mission have been brought in without aid, direct or indirect, from native agents supported by the mission. They have been especially useful in going to the homes of Church members living in the country, who had been baptized in



the city, and awakening an interest in the gospel among their relatives and fellow villagers. In one region there are thirty or more communicants who have been brought in by such labors, with occasional visits of the foreign missionary.

If such companies of Christians were left to themselves, without the visits of native brethren, it is feared they would go over to the Roman Catholics, who from time to time send their native agents among them to disturb them in their faith.

It is not said that the labors of such native agents are more valuable than the labors of those who support themselves. Nor is it asserted that the labors of missionaries, supported by their fellow Christians, are more valuable than those of the now increasing classes of those who support themselves. Other things being equal, we should suppose that the self-supporting laborers would be more useful. Experience has not shown this to be always the case. It does show that the laborer, be he Chinese or foreign, self-supporting or supported by others, who denies himself, whose heart is wholly in his work, and who is quite raised above mercenary considerations, is in so far prepared for useful work. Those for whom he labors soon discern what spirit actuates him.

*Question Fourth.*—"Do you think that the failure of the missions in China, so far as there has been failure, is in a large part owing to the policy of hiring Chinese to preach the Gospel?"

*Question Fifth.*—"Do you believe that a majority of the native Christians in China are hypocrites, and that Protestant Christian work in China, so far as positive results are concerned, has up to the present time been almost an entire failure?"

*Answer.*—I class these questions together, in as much as they first raise a question as to the failure of protestant missions in China and then assuming such a failure, propose a further question as to cause.

I.—As to the question raised, I assert that Protestant Missions to China are not a failure. Their success has been such that it should occasion profound gratitude to God, and encourage their supporters to still greater exertions.

Such were the restrictions in the early part of the century upon Christian work in China that Protestant Missionaries who always go openly and with an open bible in their hands can hardly be said to have commenced their labors until the treaties of 1842. In 1853 they had 351 converts; in 1863, 1,974; in 1868, 5,734; in 1872, nearly 8,000; in 1877, 13,035; in 1881, 19,660; in 1884, 26,287. Within twelve years the communicants have more than trebled in their numbers.



It is not a difficult matter to criticise the character of these converts. It would not have been difficult to criticise the character of the converts at Corinth, or in any one of the early Churches. In each case grave defects might be found. Perhaps also the good that is in Chinese converts does not rise so high as the good that was in the early Christians. Yet there is, and has been, much of good. There have not been wanting among the Church members in Protestant Missions in China, men who have laid down their lives for the faith; others who have suffered much for the name of Christ; many who have broken off from vicious lives, and now walk according to the gospel. There are not wanting self-supporting Christian communities, with Christian pastors, and the word of God in their hands and in their hearts.

One of the Churches in China, a Church which has received from the home funds large grants for native agency and has grown to its present size, in a good degree by the labors of native agents, has recently organized a foreign mission for Corea.

It is easy to criticise, but the work of edification is far more noble, and far more useful. If this requires a modification of methods of employing native agency, or of sending forth foreign missionaries, let the modifications be made, but let them be made carefully, and with intelligence, recognizing the value of the work done, and the true followers of Christ, who now are gathered in Christian Churches.

Protestant Missions also have had very much to do with the opening of China to European intercourse; very much to do in initiating every good enterprise which has been set on foot for the welfare of the Chinese within the last seventy-five years; very much to do in creating a religious and secular literature by which to communicate to the Chinese the treasures of Western religion and science; very much to do in assisting to plant the Christian faith among the Chinese in the Indian Archipelago, in Australasia, in the Sandwich Islands, in the United States and Canada.

Would that they had done a hundred fold more than they have and that the results were a hundred fold greater! The friends of missions are not unaware of how small a part of the great work to be done is as yet accomplished. Especially painful is it to observe how few in the great cities along the coast, where the gospel has been preached longest, have become Christians. And we are not unwilling to examine the causes for such slowness in receiving the gospel.

II.—Is this slowness to receive the gospel owing to the fact that Protestant Missionaries have as a general rule, supported the native agents, who have assisted them in their work?

It is impossible to institute a comparison between the present results of missionary labor in China, and the results which might have been attained without the employment of any native agency, the missionary being assisted only by such natives as received nothing from foreigners. There has been no such case as that just described, and therefore the facts for such a comparison do not exist. It is impossible to ascertain in this way whether there would have been a larger native Church, one just as large, or no Church at all, had no native helpers been employed. We can only reason from general principles, and the facts of the case as known to all. On this point it may be said;—

I—That there is nothing *wrong* in *principle* in the support of native helpers in one nation by funds raised in other nations, by men of a different race. Holy women and devout men contributed for the support of Christ, and doubtless also of his apostles. It is not likely that they would have withheld their funds if Christ had passed over into the regions of Tyre and Sidon to preach; or if he had there been joined by some Gentile convert of burning zeal, called by Christ to join the sacred band. Paul ministered to the necessities of those who were with him. Did he except the Greek, Titus? Were there not other Greeks among his fellow workers whom he also helped? To pass at once from early times to the present, it is said that the work of the American Baptist and Methodist Churches in Germany and in other countries of continental Europe, is entirely supported by funds from these Churches in the United States, and that no American laborers whatever are sent to these countries. Is this wrong? If the workman is worthy of support is his worthiness destroyed by the fact that the people for whom he labors are unwilling, or unable to support him? And may he not be equally worthy, though supported by himself, or by the bounty of others, friends to him and to his Master?

It is generally allowed that Christians in western nations may send faithful men to China, and support them here by funds raised for this purpose, while they preach the gospel to the Chinese. May they not also support Chinese Christians in the same work if they are of like spirit, and of equal or greater adaptation to that work? If not, why not? Is it because of the great *distance* of those who raise the funds, from those who are supported by them? Diminish the distance to 2000 miles, to 1000 miles, to one mile, to the breadth of a river, and what becomes of the objection? Is it because of the difference of race or nation? But if a man from the far west and his Chinese brother labor side by side, in the same spirit of love to Christ and love to men, if they are one in their

aims, their motives, their prayers, their hopes, is there any thing wrong in their being supported by the same funds, contributed by men of like minds with both of them, but living far away from them? Can we suppose that in the early Church any such distinction was made between Jewish laborers and Gentile laborers, between Grecian Christians and Roman Christians! Did not Jewish, Greek and Roman Christians all unite in their offerings, and avoid distinctions of race and nationality in the laborers aided by them?

True indeed the Churches founded were largely self supporting, and even giving for the support of others. But in the founding of these Churches, for a certain period of time longer or shorter, there must have been labor without support from those taught. The apostle Paul indeed supported himself, as at Philippi, at Thessalonica, at Corinth, and even helped to support those who labored with him. But who supported the other Apostles in like circumstances? Is it wrong to suppose that monies contributed in one place supported the laborers in another, whether Jewish or Gentile, until the gospel had taken root and its fruits began to appear?

A "common chest" has always held its place in the Christian Church, the communism of love, guided by wisdom, belongs properly to the followers of Christ. The sick, the poor, the aged, the distressed, the stranger, may be assisted by such funds. They may also be used for all Church purposes, and for the support of those who spread the gospel. Now, where, and when, these funds are to be employed must be determined by Christian wisdom. This will regard chiefly moral and spiritual qualities, not distinctions of race and nation.

III.—It being admitted that there is nothing wrong in itself in the support of native Chinese helpers, the question of their employment resolves itself into one of expediency. Here different men will entertain very different opinions. It will be urged on the one side that the mind of the native helper if he be supported will inevitably be turned from the gospel to his gains; that the other Church members will be infected by the same love of gain, and that those who listen to preaching will also catch this spirit. Thus all will inquire for the bettering of their material interests, rather than the salvation of their souls, while the better classes of the people will be repelled from the truth, and look with contempt upon the Church and its adherents.

To this it will be replied that while such is the danger, and while in *certain cases*, and for a time, things may tend in this direction, yet such is by no means a necessary or a legitimate result. True



Christians have in them that spirit which will enable them still to be conscientious, and faithful in their labors, though their daily bread is provided by others, who are strangers, and live at a distance from them. Especially is this the case when they labor with the understanding that this relation is temporary, and looks to their support, as soon as possible, by those for whom they labor.

II.—It will be replied further that since such is the case the very great need of native agency, if not its absolute necessity, justifies the risk whatever it may be, of employing them. And it will be urged that the present valuable results of labors have been obtained on this system, while the contrary plan is but a theory, and has no results to bring forward in its support. In almost every case where any number of converts has been won it will be found upon careful examination that in one way or another native agency was employed.

III.—While this course is advocated, the evils of a covetous disposition in the Church are not overlooked, but are greatly deprecated, and it is urged that every wise method be employed to prevent this evil.

Among the methods suggested are the following. I.—A very careful expenditure of money for personal expenses, on the part of the missionary, combined with liberal and judicious giving to those in need, whether Church members or not, and generous contributions to all benevolent purposes. Such an example will be contagious. The native agents will feel it. The spirit which inspires it will communicate itself to them and to the Church members; while the contrary spirit, that which expends very freely for self, and gives but little, will be very injurious. It is pleasing to those who support native agents to find them in some instances content with what they receive, desirous to render it less rather than more, and at the same time benevolent in their gifts. Are not the same things pleasing to those who support missionaries? In either case tend toward self support.

II.—Another method of opposing covetousness and encouraging self-support is by taking frequent collections and offerings from the native Christians, being careful to apply them in such ways as commend themselves to their judgment. If this is commenced from the first, and continued regularly, a habit of giving is formed which greatly tends toward the desired result.

III.—Of course every effort in the direction of self-support should be carefully encouraged and fostered, and new movements should be initiated as fast as practicable.

IV.—The example of the Apostle Paul, who supported himself and aided to support others, will ever remain a most effective lesson on this subject. The example has always had its followers. In our own day the Moravians have been pre-eminent for self-supporting missions. There have not been wanting those in other branches of the Church who by their own efforts have supplied their own wants.

It is a matter of devout gratitude to God that in our day an increasing number is found of those who, having ample funds of their own, gladly leave all to engage in the missionary work, supporting themselves and others also, exhibiting often much self-denial in their mode of life. Such examples should act powerfully to produce self-support among the native Christians for whom they labor.

*Question V.*—"If you were to begin an entirely new work *now*, with your present experience and knowledge of Chinese character, would you discard paid evangelists of every sort?"

*Answer.*—From what has been already written you will justly infer that, in the case proposed, I should seek to make a careful and judicious use of native agency. Not having discovered any essential difference in the Christian character, wrought by the Holy Ghost in the Chinese, from that wrought by the same spirit in men of other nations, I should deal with Chinese Christians in the same manner as with those of other lands, making allowance for the peculiar temptations to which they are liable.

"In all labor there is profit." There are many ways of missionary effort. No faithful labor will be without its reward.

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#### EDUCATION IN CHINA.

BY REV. C. F. KUPFER.

(Concluded from page 421.)

NO one will deny that foreign education is becoming a leading factor for the final evangelization of China, and that Western civilization and Western ideas will help the spread of Christian truth. But with many of China's millions it is a struggle for existence and while they may admit the advantages and desirability of a foreign education for their children, they do not however possess the means necessary to obtain such an education. If, therefore, foreign education is to become popular in China it must be made to be of apparent practical gain to the student.

The few years boys are allowed to attend our *day-schools* are certainly very little of a concession on the part of heathen parents, since the children at that age cannot help support the family. While it is true that the boys are taught our Christian books, and compelled to attend our Sunday worship, yet it is evident that the present system of day-schools has done very little for Christianity or for the advancement of foreign ideas; for as soon as they can help at home they leave the school, are apprenticed to some trade, join a guild, take upon themselves heathen vows; and what has become of the impressions received in the Christian school? They are like a plant in an alien soil, like a spark upon the ocean. This is the result brought about by natural causes. Certainly the Lord of the harvest does not wish us to sow the seed so plentifully and reap so sparingly! It is easy enough for us to preach: "Come out from among them and touch no unclean thing." But do we fully understand their situation and sympathize with them accordingly.

Even our training schools in which students are enrolled for a certain number of years in order to complete a full curriculum, are at present not sufficient to bring about the desired effect. Many a boy enters our training schools who possesses neither calling nor natural ability to study for the ministry, or to become an educational worker, or even a successful business man. While we insist that a good, liberal education is of the highest importance for every man in every nation, we must remember that in China we are obliged at present to combine the practical with the philosophical; for the student upon leaving our school is obliged, by the circumstances in which he is placed, to use the knowledge gained for his daily support. What employment can missions offer but those of a preacher, teacher, or colporteur? What then are students to do who are neither called nor able to fill these vocations? By far the majority of our students are thus drifted out of their sphere through our training and are unfitted for any manual labor by which they might have supported themselves. If, notwithstanding this, one or the other should succeed in yet learning a trade after he has completed his course in school he must, when apprenticed, take heathen vows upon himself and submit to the heathen laws of his guild.

I believe, therefore, that it is the duty of every educator in China not only to give his pupils a liberal education, to discipline their minds, and to instill Christian principles, but also to teach them professions which are suitable to their ability and inclination. This can only be accomplished in one way: We must join industry



with our training schools and place competent men at the head of each department.

The advantages of such schools would be manifold, both to the nation and to the Church. The skilled laborer would then no longer have to bear the scorn he has borne for ages and could secure for himself a higher social place than he ever could have attained without an education. If it is thought important in America to teach that "The eye, the ear, and the hand should be ready servants of the brain;" that "the brain and the hand should keep time together;" that "the hand should be educated to become the accomplished ally of the mind;" and that "manual labor must be redeemed from contempt:" how much more important is it in this land where a man with only a superficial education would rather starve than degrade himself with manual labor! Some of our public schools in the larger cities have already with success adopted this system. It is claimed that even the students who had been mentally dull, become more efficient in their studies, since they discovered that they were capable of succeeding at a trade.

The Church would gain materially by such schools. Give the boys an opportunity to prepare for practical life in our schools which will induce them to remain with us long enough to imbibe the true spirit of Christianity. Their number would then soon be increased to enable them to become independent of heathen guilds and vows, and *not* until then will their influence in the Church be greatly felt. The outlay for suitable grounds and buildings might be great in the beginning, but ere long, if properly managed, such schools ought to be self-supporting.

And the teachers would certainly have the pleasure of sending forth from their schools a more vigorous generation.

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#### THE INTERNATIONAL MISSIONARY UNION.

By REV. ARTHUR H. SMITH.

THE third annual meeting of the International Missionary Union, was held at Thousand Island Park, New York, August 4-11th. This body is composed of returned and retired missionaries from the United States and Canada, who meet to compare notes in regard to their work, and to consult in regard to its further prosecution. The first two meetings were held at Niagara Falls, Ontario. The first



The first of the twenty-seven meetings, not counting special services, such as ladies' prayer meetings, and the meeting for young ladies—which were crowded into a little more than a week, was held Wednesday P. M. August 4th. It was called a "Recognition Meeting," at which many brief addresses were made by way of introducing the missionaries to one another. It is significant of the rapidly increasing interest in this Union Conference, that although very many of those present last year have returned to their fields, so that only one fifth of the whole number were present both in '85 and in '86, yet the attendance this year was not only much larger than last year, but those who came, remained for the most part, through the entire series of meetings, which was by no means true a year ago. This continued attendance added very greatly both to the interest and to the profit of the occasion. On Wednesday evening the Union was invited to an entertainment of lantern scenery and song, given by the "Singing Pilgrim," Phillip Phillips. Thursday P. M. the first discussion took place, on the general theme "The necessity for a wide outlook, and for good generalship." Addresses were made by Rev. R. A. Hume, (American Board) of India, Rev. A. P. Happer, D.D., (American Presbyterian) of Canton, and Rev. A. H. Smith, (American Board) of North China. Mr. Blackstone, of Oak Park Ill., an earnest lay friend of missions, was then invited to exhibit and to explain the use of missionary and statistical maps prepared by himself. In the evening, Rev. Wm. Mellen, (formerly of the American Board) and Rev. C. W. Kilbon, (American Board) gave an account of Africa in general, and of the Zulu mission in particular. Friday A. M. was devoted to an excursion of forty miles among the beautiful "Thousand Islands" (1692 in number) of the St. Lawrence. In the P. M. and evening Chauncey Goodrich (American Board) of North China, gave an exercise on the blackboard, in illustration of the composition and meaning of Chinese characters. This was followed by the Baccalaureate address,—since often repeated as a lecture—of Rev. Wm. H. Warren, D.D., Pres. of the Boston University (Meth.), who was once a missionary in Germany. The paper was entitled "The World's convention to choose a perfect religion," and consisted of an account of a dream, reporting the proceedings of the representatives of the leading great religions of the world, in discussing what "a perfect religion" ought to be. The successive steps in the propositions advanced, and in each case unanimously adopted, while thoroughly occidental in form, served to show how other religions may prepare the way for the one perfect religion.



Friday evening the Union was addressed by Rev. W. H. Belden, (formerly of the American Board) on Bulgaria, and by Rev. David Thompson, D.D., (American Presbyterian), Rev. C. S. Long, M.D., (Methodist Episcopal), and Rev. C. S. Eby, D.D., (Can. Meth.), all from Japan, in regard to that Empire.

On Saturday A. M. a discussion was held on the use of English in Primary Mission Schools, led by Rev. Eugene R. Booth, (Reformed Church) Tokio, Japan. In the P. M. a specially interesting discussion took place on the use of Music in Missions, introduced by Rev. Jas. S. Chandler (American Board) of the Madura Mission, and Rev. Edward Webb, D.D., formerly of the same mission of the American Board. Examples were given, by these and other speakers, of the failure to enlist the musical sympathy of the natives of India, until native music was redeemed from its unhallowed associations, and regenerated to Christian use. Hymns linked to the music of "When Johny comes marching home," and even "Three blind mice," have become useful and popular, because adopted by the natives themselves, by "natural selection" and "the survival of the fittest." Saturday evening was devoted to India, and addresses were made by Rev. C. W. Park, formerly of the Maratha Mission of the American Board, Mrs. Wm. B. Osborne, Meth., (formerly in Northern India), and Rev. Jacob Chamberlain, M.D., D.D., of the Arcot Mission of the Reformed Church.

Sunday August 8th was "an high day," and a feast of fat things. A conference and prayer meeting, or "love feast" was held at 9.30. Preaching at 10.30 by Dr. Eby of Japan, from the text: Thou shalt not take (*bear*) the name of the Lord thy God in vain, earnestly applied to individuals, to churches, and to nations. In the A. M. a meeting was held at two o'clock for children, at which many objects of interest were shown, and much information imparted. At 3.30 a Ladies' Meeting was addressed by Mrs. Dr. Happer, of Canton, Mrs. Arthur Smith of Shantung, and Mrs. M. H. Bixby, (American Baptist Union) of Burmah. Mrs. S. M. Whiting, (American Baptist Union formerly of Assam) also held a meeting for young ladies. In the evening, China was represented by Rev. H. H. Lowry, (Methodist Episcopal) of Peking, Messrs. Smith and Goodrich of the North China Mission of the American Board, and Dr. Happer of Canton.

Monday A. M. the subject of Denominational Co-operation in Foreign Fields and Organic Unity in Native Churches, was introduced by a paper of great power, by Rev. Dr. Chamberlain of India. The object lessons set in some parts of India, in Amoy, and in Japan, were explained and enforced by those familiar with the

facts. Dr. Chamberlain's paper was referred to a Special Committee who reported the following resolutions;—

The members of the International Missionary Union having heard with deep interest, the very able paper on this subject by the Rev. J. Chamberlain, D.D., resolves as follows:—

I.—That we are earnestly in favor of missionary union, courtesy and co-operation in all Christian work among the heathen; and of the organic union of Church families, and of federal union among all Missionary Societies laboring on the same field.

II.—That we would recommend to, and urge upon all the Home Churches and Boards the duty and expediency of encouraging and authorizing their missionaries to follow this line of missionary policy in the different fields wherever it is possible.

III.—That a copy of Dr. Chamberlain's paper be requested for publication in the religious Press.

IV.—That a copy of these resolution be sent to the Secretaries or Stated Clerk of all the ecclesiastical bodies represented and to the newspapers.

In the P. M. another Ladies' Meeting (not "for ladies only") was addressed by Dr. S. L. Baldwin (formerly of Foochow), and Miss Elizabeth Yates, (American Methodist Episcopal) of North China. This was followed by a meeting at which Greece was represented by Rev. G. L. Leyburn, D.D., (Presbyterian) three years in that country, and Medical Missions, by Miss C. H. Daniels, M.D., of the Baptist Mission, Swatow, China. Monday evening an account of work among the Cree Indians, was given by Rev. E. R. Young, (Canada Methodist), nine years a labor in that remote and interesting field. Siam was represented by Rev. S. Mattoon, D.D., formerly of the Presbyterian Mission in that country, and Burmah by Miss S. J. Higby, (Baptist).

Tuesday A. M. the most interesting and profitable of all the discussions took place, on the theme, How missionaries and others can best help on the cause of missions, in the home lands, introduced by Rev. M. B. Comfort, (Baptist), formerly of India. In the P. M. another children's meeting was held. In the evening, mission work in the New Hebrides was presented by Rev. Jos. Annard, of the Presbyterian Church of Canada, who has labored in those islands for fourteen years. The whole population of all the thirty islands is estimated at about 70,000, but there are twenty different "languages" among them. On one of them—Erromanga—the immortal Jno. Williams—who has given his name to successive mission ships—was murdered, and four others after him. Yet the triumphs of the gospel are no where more conspicuous than among these "naked

painted cannibal savages," one of whom once asked Mr. Annard, how many pigs he would take for his wife! It was said on the tombstone of Rev. John Geddie, whose life is contained in the volume entitled "Life among the cannibals," that "when he came to the island there was not one Christian—when he left it, there was not one heathen!" Rev. C. W. Cushing, D.D., who labored a year in Italy gave an account of the country, and Rev. J. R. Wood of Buenos Ayres, both representing the Methodist Episcopal Missions, gave accounts of their work.

On Wednesday the discussion as to work at home in aid of missions, having proved so interesting, was resumed, introduced by Rev. W. G. E. Cunyngham, D.D., of the Methodist Church, South, nine years in Shanghai. A Committee was appointed to bring in a resolution expressing the sense of the Union as to the importance of using organized effort among the young, especially by good missionary literature in S.S. libraries, and the excellent list prepared by the Cong. S.S. and Pub. Society, and that of Revell & Co. Chicago, were commended. It was also recommended that great use be made of maps, and that missionary maps should designate all stations so far as practicable. A Literature Committee to consider the subject of books still further, was appointed, to report next year. Wednesday P. M. addresses were made by Rev. M. C. Wilcox (Methodist) of Foochow, China, and by Rev. S. L. Baldwin, D.D., formerly of the same mission.

Wednesday evening a grand farewell meeting was held, at which addresses were made by Rev. J. F. Gracey, D.D., (American Methodist) formerly of India, the indefatigable President of the Union,—and its originator, to whom the principal credit is due for the successful arrangements—and by many others. After a short service of prayer, the whole body of missionaries, still present, to the number of forty-six, were ranged in two lines moving in opposite directions, so that each one could shake hands with all the rest, and then this interesting and unique gathering separated, never to meet again, till there shall be a new heaven and a new earth.

A cordial invitation was received from the 1000 Island Park Association, to meet on their grounds another year, an invitation likely to be accepted. The following resolution in regard to a day of special prayer for Foreign Mission was adopted; "*Resolved:—That the International Missionary Union cordially endorse and recommend to all missionaries and friends of missions, the following minute of the Prudential Committee of the American Board: "That the suggestion of a day of special prayer throughout the Protestant world in behalf of Foreign Missions, meets with our hearty*



approval, and we take the liberty of naming the first Sunday in November next, the 7th of the month, as an appropriate time for such observance."

A Committee appointed to consider the expediency of a World's Missionary Convention to meet in the U. S. in 1892, reported in favor of such a gathering, and the matter was referred to the Executive Committee to invite the attention of Missionary Societies to the desirability and value of such a convention.

Special Committees having carefully considered the subject, reported the following resolutions on the Opium Traffic, and on the outrages upon the Chinese in the United States:—

"RESOLUTION ON THE OPIUM TRAFFIC.

The International Missionary Union, composed of missionaries of various denominations from the United States and Canada, feels impelled to reiterate its solemn protest against the continuance of the Opium Traffic in China. We believe it to be the duty of all Christian people to urge the entire disconnection of the British government with the production of Opium in India, and awaken public sentiment in all Christian countries that will favor the introduction of the prohibitory articles against opium, contained in the recent treaty of the United States with China into all future treaties between Christian countries and that Empire. We trust that the Chinese government will hold firmly to its long-cherished principle on this subject, and will sternly enforce the laws which prohibit the production of opium in China, while endeavoring to prevent its introduction from abroad. Feeling assured that the injurious traffic in this drug is one of the greatest obstacles to the progress of the Gospel, we long and pray for its destruction. The Secretary of the Union is instructed to send a copy of this expression of our views to the Chinese Legation at Washington, to the Secretary of the Anti-Opium Society in London, and to the religious newspapers of the United States."

RESOLUTIONS ON THE CHINESE OUTRAGES.

I.—That we, missionaries of the various Christian churches of America, coming from different missions throughout the world, do enter our most earnest protest against the un-Christian and unjust treatment now being meted out to the natives of China resident in the United States, as contrary to the Gospel, contrary to justice, contrary to humanity, and as a hindrance to the spread of the Gospel not only in China but also in other lands.

II.—That we call the attention of all Christian and philanthropic men to the deliverance of the China Branch of the Evangelical Alliance already made public, which receives our hearty endorsement.

III.—That we profoundly regret that Congress has adjourned without passing the Indemnity Bill, and we urge upon that body the immediate passage of such a bill at the opening of the December session.

IV.—That a copy of these resolutions, signed by the special Committees of this body on the Chinese Question, be sent to the Secretary of State of the United States, to the Chinese Minister at Washington, to the Chinese Consul at San Francisco, to Senator Warner Miller for presentation to the United States Senate, to the representative of the District in which we are holding this convention for presentation to the House of Representatives, and to the Secretary of the Evangelical Alliance of the United States.

Special emphasis was imparted to the last of these resolutions, by the intelligence by cable, during the meeting, of the destruction of the premises of the West China Mission of the American Methodist Mission at Ch'ungking, and the narrow escape of the missionaries with their lives, by a riot led by a mob incited by the news of the shameful treatment of Chinese in Christian America.

The meeting of the Missionary Union was in every respect a grand success. No anniversary of any single society, however remarkable in itself, can for a moment compete with such a rally of the workers from all climes—frigid, temperate, and torrid, and from nearly every important mission field. The story of long waiting, gigantic obstacles, and results meagre at first, was the same in all, but from them all come one universal song of gratitude and triumph for what had been wrought—not by man but by God; an earnest of the coming time, when from every nation, tribe, and language shall arise the anthem of the redeemed. No returned missionary should fail to attend the annual meeting of the Union, if it is possible to accomplish it. Information can be obtained at any time from Rev. J. F. Gracey, D.D., Presbyterian, Rochester, New York, or from Rev. C. W. Park, Birmingham, Conn.

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## THE NATIVE MINISTRY.\*

BY REV. V. C. HART.

IT is safe to say that no phase of Mission Work in China has demanded more thought, patience, and prayerful watching than the one we propose to discuss, and none which has borne less fruit. From the character of our work on the one hand, and the impatience, and unwise demands of Home Boards on the other, missionaries have felt it imperative to press into their service, often as a temporary expedient, every available help. The obstacles between the great body of the Chinese and the Foreign Missionary have seemed a forbidding barrier; the language, methods of thought, customs, strange superstitions, moral obliquity, and the unfathomable depths of vice, have combined to strike terror into the breast of the single-handed warrior, and he has early learned to cry, "who is sufficient for these things." Naturally enough, feeling as every earnest man does a consuming desire to rescue the poor degraded victims which he sees in such multitudes around him, he is impatient to try remedial means offered, and what more reasonable than to use converted Chinamen to convert Chinamen. Thus for more than a score of years, the buds of promise,—the more intelligent converts—have been taken from their natural surroundings, cared for with tenderest affection, built up intellectually and spiritually *by the missionary*, and returned eventually to remingle upon the world's plane, not hardened, not more capable, but effeminate. Their artificial accretions wither and die and they become seven fold more heathen than before.

The over-mastering passion of the average missionary is the conversion of China to Christianity, and I have no doubt if he could enter the field to-day untrammelled with precedents, he would act largely as the fathers have. From the beginning of mission work in China every man to a large extent has been a law to himself. The field has been of such illimitable extent, and seemed charged with such possibilities, that in the enthusiasm of early years the man who ventured most, whose phantasies led him to the outer rim of radicalism, was expected, or it was hoped he would touch, some spring which would solve our problem. While modifying by degrees his preconceived opinions of the stupendous work he has undertaken and the manner of doing it, it has been brought about generally by his own failures and sad experiences. It would not be just to charge this to the young missionary's self-sufficiency or to the old missionary's stupidity.

The young man has not found any unity of action, any one plan of work generally adopted. If he appeals to A., B. or C. he finds each pursuing certain plans which still need developing, *i.e.* they are on trial. While it is true a hundred methods have been tried and none can distinguish between the "old" and "new," and any amount of conscientious

\* An address delivered before the Annual Meeting of the Central China Mission of the American Methodist Episcopal Church.



labor bestowed, it is evident from the conflict of views now entertained that much dimness still hangs over the "vexed" subject.

I think my older fellow laborers will agree with me when I say, that it requires many long years of close patient study and constant contact with the Chinaman in his multifarious relations to gain a comprehensive knowledge of his character.

To be able to offer an intelligent solution to our problem requires that we have an approximate measure of the Chinaman, of his historical environment, the springs or motives by which he is moved, and the pressure which is brought to bear upon his every day life from without.

Then, without any lengthy digression from our thesis, let us enquire into the present condition of China, the material which we are to build into the universal temple of God on earth.

The Church finds herself at last attempting to found Christianity among a people destitute of a knowledge of God,—at least, in the Hebrew and Christian sense, an essentially one and holy being—a people uninspired by divine manifestations, undirected by authoritative revelations, without examples except the best growth of unregenerate humanity, but with instincts, I grant, parallel to our own. No imaginary gulf lies between Christianity and Confucianism, there is a semblance in their ethics, but it is the semblance of life and death; real and wide is the gulf, and may not be crossed without radical change of motive and life.

The unfolding of this new world of intellectual and moral life to this people, is not in new doctrines, new theories, new methods, not in ceremonies nor churchly organizations which have worked well in other lands, it is a spiritual life which is needed, the pure seed of the gospel from which shall grow, in a new atmosphere, under new conditions, the tree of life. Thus we cannot transplant foreign methods of Church work and expect similar results. We very soon discover that we have to do with a peculiar people, where the law of assimilation is prodigiously active, and the typical character formed at an early age. The ethics of men like Laotsz and Confucius have become almost impotent as conservative agencies and an unwritten yet universally accepted code sways the life of almost every Chinaman, which may be stated in two words—personal advantage, or private ends. It is inherent at birth and strengthened by practice until death. It matters not how exalted the station in life, how religious or worldly in profession, from viceroy to *tsao-li*, from primate to barber might be written "*video meliora proboque deteriora sequor.*"

Macaulay's description of Charles I. applies to the average Chinaman: "He was, in truth, impelled by an incurable propensity to dark and crooked ways." But there is reason to believe that he was perfidious, not only from constitution and from habit, but also from principle.

Let us glance for a moment at the home life where life's initial steps are taken. Love, virtue, sympathy, modesty, courtesy, represent little beyond the names. Any close observer, who has ears to hear and eyes to see, with a command of the language, soon finds he is among a people

diseased in body and soul. The foul festering atmosphere of home life is sufficient to check the development of any innate moral goodness in the infant soul. From the home, out in every direction, spreads sickening corruption, down every stream there flows unmeasured depths of foul pollution. The language reeks with filth, the home, the street, the temples, the halls of justice, resound with curses; male and female, adult and youth take and give without blush the lowest epithets of which the language is capable. From the start the typical man is an adept in deception, lying, faithlessness; he is avaricious and subject to deterioration. Shakespeare's description of Richard III. while representing an extreme character, fairly describes a large class in China, and unhappily that class with which business men and missionaries have had to do. "Why, I can smile, and murder while I smile, and cry content to that which grieves my heart; and *wet my cheeks with artificial tears and frame my face* to all occasions. I'll play the orator as well as Nestor; deceive more slyly than Ulysses could; and, like a Simon, take another Troy; I can add colors to theameleon; change shapes with Proteus, for advantages, and set the murderous Machivel to school. Can I do this, and cannot get a crown? Tut! were it further off I'll pluck it down." While the Chinaman may not be morally worse than other heathen nations, as the Assyrians, Egyptians, deteriorated Greeks and Romans, or the present East Indian and Japanese, I venture the assertion, he overtops them all in intellectual ingenuity and cunning methods of executing his desires. There is nothing he will not dare attempt, if he sees personal gain at the end.

I have seen fit to delineate the average Chinese character, that the methods we have used to mould it, might be brought into stronger contrast, especially, our practice in raising up a native ministry. Beyond the personal efforts of the missionary in preaching, book distribution, and superintending day schools the great work has been to create a *native ministry* which should occupy inland stations, to whom in a large measure the details of the work could and have been entrusted. These evangelists in some societies have been chosen from adult baptized Christians, with indifferent ability, whose knowledge of Christianity often dated back not more than one or two years and in some instances only a few months. The more conservative have relied chiefly upon boarding schools for preachers turned out annually under the supervision of men who as a rule had their hands full of general mission affairs. These young men have lived in the boarding hall, have depended upon the missionary for daily guidance, and have grown up with no other expectation than to be guided and supported for life. These men in many instances have been sent to distant stations, entrusted with renting and furnishing chapels, superintending schools, and sometimes even the purchasing of lands; funds have been placed in their hands for teachers and chapel-keepers. They have received quarterly, semi-annual, but more generally annual visits from some missionary, and not infrequently he a mere student of the language.

The poor ignorant man of the first class, is exalted to the highest and holiest calling on earth, after a short probation in a little Church of "rice eaters." He commences the duties of his new station with the outward gravity, dignity and unction of his teacher. That man a year or three years before was not unlike the thousands who curse and fight over a cash, debauched to his heart life with the manifold vices of heathenism. The man came for material gain, and the Missionary half felt it so, but has faithfully expounded to him that the bread which he breaks is spiritual, and no position where worldly gain can be had must enter his mind. The man calls 上帝 or 天主 or 神, whatever for God he heard the Missionary use, to witness that he comes only to save his soul. He enters the church, he is not long in taking in the situation, he discovers quite a little army no better than himself occupying to his mind lucrative posts. There are cooks, gatemen, day school teachers, chapel keepers, preachers, every one with well filled rice bowls and little work except the cook. He would cook if called to the kitchen, he would prefer being gateman, he hardly dares to offer his services as school teacher. He compares himself with the native preacher, and concludes that with a little more drill upon the trite sayings and oft quoted passages he would make a good preacher.

He studies the situation, lays his plans, and pulls many secret wires. He is an adept in reading and interpreting the Missionary's peculiarities, and what he cannot find out will be told him by other native preachers or persons near the foreigner, who will not lose anything by securing him a position. His mouth is filled with scripture when occasion demands it, he will be sure to have a New Testament near at hand, he kneels lowly, and prays vehemently, he will have a wonderful experience. If he could just get enough to nourish his poor body he would preach to his people. He knows when and how to make his advances; he has read his missionary as well as his hymn book.

The man seems so earnest and shows his zeal in such a variety of ways, that the missionary concludes he is the right man to labor among his people. He is taken; three, four, or six dollars are his monthly portion, and a house—a mere pittance to be sure, but more than he has ever had before, and more hard cash than the village school-teacher, who is his superior, receives in double the time.

He goes to enact the biggest farce on the grandest scale he had ever dreamed of. The first year he shows spirit, he has brought in enquirers, he has been found, when visited by the missionary, studying the Bible or talking to a few in the chapel. He is improving, and the second year it is thought best to increase his salary. Two potent and dangerous elements have been given to this poor ignorant man, who possibly was dismissed from the village school for incompetency or squandered his patrimony, or is badly in debt and seeking an asylum out of the reach of his creditors. He has money and delegated power, he can laugh at his abused neighbors and form new friendships. There is



generally an end to the farce, providing there be an honest man near the missionary or the missionary be given to an investigating turn of mind. Deterioration sets in at last, the sordid soul who came for worldly advantage cannot gird up his loins forever. The mold of laziness comes to the surface. He is reproved, tried, reproved, retried, prayed with, upbraided, and finally suspended, possibly reclaimed but down again, and at last sent about his business. Do I overstate it when I say there are a thousand of such men to-day in and out of our missions who have consumed tens and tens of thousands of sacred offerings for the salvation of perishing souls, who in using them have not only cursed themselves still more, but in the use of them have spread far and near the news that designing, wicked men are employed by foreigners to preach their doctrines? I know whereof I speak. Such men have come to me time without number. I have seen them fawn about young missionaries after they had run their course in two or three missions.

It has, moreover, been the custom to establish boarding schools at our central stations, with the purpose of selecting and training the brighter boys for evangelists at the expiration of their course of study. In these schools there has been a moderate curriculum combining the classics of China with our religious books. The boys have come from poor families, and at an age when they have learned and practised all the virtues and vices of the adult Chinaman. They are as a rule fully supported by the mission, and have well founded hopes of obtaining some Christian employment at the end of their terms. During their school life they have dressed better, been better housed and fed than possible at home. They have gone quietly through their daily exercises, attended church, been probationers, received baptism, entered the church.

As a rule during all the curriculum there has been very little manly exercise, and *no manual work*. The boy as a rule has been plastic, has turned out a goodly looking chap, bright, with more general knowledge than the ordinary literary man, but destitute of independence, of solid manhood; he has been a hot-house plant, wind and storm have never beaten upon him. Courageous enterprise, the spirit to dare and do, the power to contend against obstacles, have not been developed. The ranks of some missions have been filled by such soft and effeminate lads, who have taken to the preaching of the gospel as a matter of course. Why? Because they think the missionaries want them to do it; they would as soon be doctors, or compradores, if such lines were pointed out to them.

Up to the present hour missionaries have been receiving, appointing, and in many instances laying hands of ordination upon just such candidates as I have endeavored to describe. In the older missions where large staffs of native preachers have been employed, some persistent efforts have been made to put them upon a self-supporting basis. You might as well attempt to found a house upon the air or to plant dry poles in desert sand and expect the one to stand and the other to grow, there must be first foundation and life.

I purpose now to allow others to give their testimony. I have seen fit to omit all names, as I am alone responsible for this paper, but in every instance I quote from honored, earnest, old men. One writes, "You have got a very serious question to grapple with and I feel myself a very unfit person to say much on the subject. Looking out as one must do on the plans followed by other brethren in the field I have come to a somewhat decided opinion in regard to one or two. 1st.—The boys trained in a hot bed from early days and then sent out as Native Preachers, seem to me like artisans wearing gloves and working at their handicrafts in them. When I speak of a hot bed, I mean the ordinary mission boarding school where a good and thorough curriculum of study is gone through, but very little of what Ignatius Loyola made most of, a moral training, a training to endure hardness, a training towards the development of that self-sacrificial love which alone wins men, where indeed boys are better off in every way than they would have been at home and better off than the ordinary Church member is. That this is so seems to me to indicate a radical defect in that method, and as I have noted the after course of such youths the effect of such training has been to me apparent, in their not liking to endure hardness as good soldiers of Jesus Christ. Hence I do not take to the orthodox training institution which is to turn out ministers cut and dried after a certain term of education. If there were some industry connected with such institutions, some plan whereby the students would have to fight the battle of life which the majority of Chinese Christians have to fight, and hence brought into sympathy with them, I should much more incline towards them than I do at present. 2d plan which I decidedly dissent from, though it is a plan adopted in this Mission, is the placing out men at distant stations where they are paid regularly and *well* by the Foreign Missionary, but do not have that regular oversight which in nine cases out of ten is absolutely needed under such circumstances. If they were dependent upon the native Church *they* would look after them, but as it is they feel that it is not their business." The above is from the senior missionary of one of the largest missions in China.

The following is from a veteran laborer. "We have 22 native laborers, none ordained, 6 licensed to preach the gospel. The salaries are probably from 6 to 9 dollars per month. There are 13 native teachers who have in some instances higher salaries. None of our assistants have come direct from day schools, but quite a number who began in day schools entered the boarding school and later the theological school. I do not know of *any one who is wholly supported by contributions from the natives*. Some of our native Church members assist in Christian work from time to time without pay."

Another gentleman writes me from one of the oldest missions of China. "We have 22 preachers of all grades, they receive from 4 to 11 dollars per month—2 came from Day Schools—20 from Boarding Schools. 3 supported by native Churches, and 3 partially, 17 were in

both day and Boarding School." It must be remembered that preachers who are reckoned self-supported by native churches live in mission property which is furnished and kept in repair by the mission, and much of their constituency in one way and another drawing upon the foreign bank. A letter from the senior missionary of a mission founded 40 years ago says: "Number of preachers say 20. We have a number doing good work but classed as colporteurs—2 ordained. Salaries from  $5\frac{1}{2}$  to 11 dollars per month—nine can be regarded as coming from day schools—say 15 of the 20 have had boarding school advantages—some however only to small extent. *None supported entirely from native proceeds*, 10, at least, partially from native sources. Our best preachers (with rare exceptions) are educated." I now extract from a sister mission of the same port "There are 47 native members of the conference. (I see by recent statistics that the number has increased to 66). We employ about a dozen men besides. (I see from same authority that the dozen has swelled to 81). No pay grading ever practised in the mission. Beginners mostly receive nothing for their families, unless required to move away from home. We inculcate the "Comfortable support" doctrine, though a graded salary according to years of service or responsibility of appointment has been mentioned.

One of our elders for years entirely supported by native Church. Seventeen (17) came from schools. We try to persuade young men to take a course of study before entering the regular work; they get along much faster afterward. Many of the most successful in school and since leaving school can hardly be kept from returning to school, pleading certain changes in school curriculum as highly important.

Have had much encouragement in taking young men who have been fairly successful in the work and giving them a year or two in school. Our force has been too small to do justice to the schools." A sister mission at the same port has quite a large staff of preachers, and under better pay.

Another Missionary says, "We have 18 ordained Ministers—6 unordained and 6 Theological students. They are paid, ordained men 10 dollars per month with house, to begin with. Unordained 8 dollars per month." This mission has comparatively little country work.

The senior member of one of the strongest Missions in Central China said to me they had about 11 preachers—receiving on an average 7 to 8 dollars per month. He was opposed to a paid ministry from foreign funds—that they would be better off with two native preachers than the 11.

It will appear that nearly all large missions have tried for many years to create a native ministry, sustained almost entirely from foreign funds—we might say entirely, for the returns from native sources have not been a tithe to what those Churches in one way and another have drawn from mission treasuries. It is becoming generally recognized that there is great danger in the methods which have been used and the course pursued towards those we have tried to educate for the specific



work of the ministry has been instrumental in dwarfing or killing outright the very organs which needed to be strengthened for any successful work, or to contend in the race set before every Christian. There is a law of vital force, at the foundation of every Christian life, which we have gone on disregarding, viz., self-growth, self-improvement. Instead of planting the germs of life and allowing them to expand under their peculiar surroundings and take growth in a normal and healthy manner, we have fed our sproutings to death. There is considerable similarity between the present native ministry of China and the *Sacculina* in the Hermit Crab which Mr. Drummond has described for us. "Within the body of the Hermit Crab a minute organism may frequently be discovered resembling, when magnified, a miniature kidney bean. A bunch of root-like processes hangs from one side, and the extremities of these are seen to ramify in delicate films through the living tissues of the Crab, and though a full grown animal, it consists of no more parts than those just named. Not a trace of structure is to be detected within this rude and all but inanimate frame, it possesses neither legs, nor eyes, nor mouth, nor throat, nor stomach, nor any other organs, external or internal. This *sacculina* is a typical parasite. It boards indeed entirely at the expense of its host, who supplies it literally with food and shelter and every thing else it wants. So far as the result to itself is concerned this arrangement at first sight is satisfactory enough; but when we enquire into the life history of this small creature we unearth a career of degeneracy all but unparalleled in nature. Now the creature above described when in its embryo state bears not the remotest resemblance to the adult animal, the biologist knows it then as the *Nautilus*. It has a body, supplied with six well jointed feet by means of which it paddles briskly through the water." I have not time to continue further description, how it incases itself in the crab, and then gradually degenerates. I am speaking of certain methods which have been pursued toward a class, and the evident results which I deem analogous to my illustration.

Our methods weaken and destroy the energy and independent action of embryonic Christians.

I have said enough upon the negative side of my subject, but I could not well say less, when my convictions are so much at variance with the quite general practice. I must needs try at least to point out the main defects in our present mode of work before venturing to recommend any radical departure. I am deeply impressed with the seriousness of this subject, of its far reaching results, that in the decision of a line of action hang incalculable interests. While the main defects of old plans may seem clear enough, the perfectness of new methods can only be guessed at in their future successes.

It seems to me, first, that we are to reach our desired result more by indirect than direct efforts—that in other words, the present work of Missionaries is not so much to create a native ministry as to prepare the way or material from which the Lord in his own time shall call and

send forth, that it may be said as of Paul—"And he said, the God of our Fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be a witness unto all men, of what thou hast seen and heard." To prepare the way means that Christianity be made desirable on the part of the people for its intrinsic value, its spiritual worth. This is not the work of a generation to a people tied by ten thousand cords of pride and love to its hoary institutions. It naturally presupposes a period of education, of liberal enlightenment, in which time those coming in contact with the truth, shall comprehend its superiority over any thing they have, and recognize its value for what it can do for them as spiritual beings. Understanding the conservative tendencies of this people as we do in reference to all foreign innovations, and what a herculean task it has been for Europe and America to convince the people of the utility of matters connected with secular life, after repeated demonstrations, is it any wonder that great time, great effort, should be required to convince them of spiritual things? Are we to suppose the religious instincts of this people less conservative than their secular? that the religious man is less fettered by the past than the secular? Every Chinaman from head to foot is bound by a thousand ties to idolatrous rites. The infant lips lisp prayers to the great ancestors, ancestral rites are fairly moulten into the life of every child. Possibly this period of education might be cut short if we were endowed as the early Apostles were to do wonders, for by so doing we could arrest the attention of vast multitudes. But instead of such endowments, along with our message of love we are able to bring into the field those permanent educational factors which have shaken other lands. We have the Press—that miracle of power which is destined in the immediate future to shake this Empire more powerfully than it has any other land. The best talent of the Christian Church should be brought into requisition for this special work, and thus make it an auxiliary of power for the truth. Let us scatter every where literature of such a character as shall attract by its appearance, and shall convey the truth in a manner to be appreciated by the educated and influential. Schools are to be a mighty agency in the hands of missionaries to advance the time when men shall receive intelligent and spiritual calls to the work of the ministry. Around every central station I would district the land, gain admittance to every town and village with a humble Christian school, where the Gospel may be preached regularly by the itinerant missionary. At the central stations I would have schools of a high grade; connected with them Industrial Departments where each boy unless he pays his own way shall learn a trade and earn his own livelihood, thus when his school days are over he will be prepared against all emergencies. In these schools I would have a department to teach the English language and such studies as can be made practical to the students in after life. From what we see in India and Japan and even before our own eyes I am convinced

that the English language is to be the future vehicle of precise thought, the higher education of this country is to be conducted in English. The Chinese language is too cumbersome and uncertain for precise thought, therefore the sciences of every character will gradually seek the more perfect and easier vehicle. See what we have at the present hour in Tientsin. (1) An Electrical College, (2) School of Engineering, (3) Military Academy, (4) Naval School, (5) Medical College. And a preparatory department. The English language is used in every department. The lectures are in English. In other great centers the more enlightened are taking in the situation and ere long will move. It behoves us as wise master-builders that we see to it that this miracle for good be not transferred to the field of doubt and scepticism. I would work with redoubled energy upon the humane side of the people, look with more care after their physical well-being. Here we can bring to them a balm which the highest and lowest can and do appreciate—it has swift wings to bear us to that time when a sentiment favorable to that higher message for their souls shall be received.

I would *itinerate freely and systematically* over a small circuit and preach the gospel. Not a circuit which can be made only once or twice a year, but weekly or monthly at least. I have no faith in a work which receives one or two days supervision in a year, it would die out completely in a Christian land. Any impressions made by the missionary's visit will soon be lost here, unless followed up. The course I would adopt will call for many more laborers, the Church is well able to send them, when she wakes up to the task God calls her to do in China. It is not necessary all these itinerant preachers should be ordained. Let us have men of sterling worth whose hearts are longing to do something in the great harvest field. I would take with me any converts who have been thoroughly converted and have them tell the story of salvation by faith, preach steadily at as many points as possible, raise up little societies. From these little societies, meeting in private houses or school rooms, will be born our preachers. Who heralded the tidings of salvation over the Roman Empire? Who wandered away from the great centers where the apostles were preaching and broke to barbaric crowds the wonderful news of redemption? Paid agents, boys trained in hot beds? Nay, frequently women of sanctified spirits, yea slaves whose fetters had been stricken off, humble men whose hearts had been touched by the Spirit, outran Apostolic feet; without appointment, without pay they journeyed to save men. I cannot believe we shall see a spiritual ministry until we have a spiritual Church, small assemblies of true, humble, Christ-loving disciples, who know the value of salvation, these will be the *Constituencies* which will bring forward Stephens, Marks, Silases, Timothys, to assist us in the work of the ministry, and who shall be chosen not by us but by Him who "When He ascended up on high, led captivity captive and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists: and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of



Christ." Christ's message was—"Go ye into all the world and preach the gospel to every creature," &c. What shall follow? "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues," &c. Christ's last words to his disciples were: "After that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We have never received any command to form a ministry. It is the unique work of the Spirit to move the hearts of men to this office, and the work of believers to witness to their call by sustaining them. If men are truly converted under our preaching, they will bear witness, and their testimony will be a hundredfold more powerful when it is known they are not paid for it.

Let us not deceive ourselves into the faint hope that we are hastening the evangelization of China by using foreign money to send out inexperienced, weak-kneed Converts. It requires a hero, a man with dauntless courage, and filled with the Holy Spirit to preach the Gospel unsupported by faithful followers. No Chinaman as yet, so far as I know, has shown sufficient moral courage to brave the storm, to throw himself upon his countrymen and single-handed plunge into the fight. The time will come when a divine afflatus shall come upon our poor, frail, miserable, speechless, infant societies, and we shall see re-enacted the scenes of primitive times, and, "He shall see the travail of His soul and be satisfied." Then men will enquire, "have we not tongues, have we not courage to preach this gospel?"

From my standpoint, the methods to be used to raise up a native ministry are:—

*Educate the people until such time as we have prepared receptive minds.*

*Work upon the humane side of the people with every gospel benevolence.*

*Herald everywhere salvation from sin through Christ.*

We wish to make the gospel indigenous in China. For a religion or philosophy to have a natural and free growth it must be desired for its value alone; and unless we can bring people to see the advantages, the blessings of the Gospel for its own sake, millions of dollars paid to men who are not baptized with the Holy Spirit will not win them. I believe it would be wise to take a solid stand, and cease to pay men from foreign funds to preach. We shall eventually have converts, and we now have in some instances, who will preach for the love they bear to Christ and perishing men; and when the time comes to pay, let it come from native societies. The native Christians will then regard this work committed as a sacred trust to them—paying and praying will become simultaneous and spontaneous.

Other and abler pens have treated our subject, it is the vital question of the hour, and some united action would be a boon to every laborer here, and especially to those who are to come. If the past be but stepping stones to a broader view of our incomparable work, all the treasure, toil and sad experience have not been in vain.

## Correspondence.

ADDITIONS AND CORRECTIONS TO REFERENCES TO CHINESE MUSIC,  
OF THE SEPTEMBER RECORDER.

- The Shêng (笙) or Chinese Recorder Organ, with woodcuts. F. W. Eastlake, *China Rev.* XI, 33-41.
- Style and Principles of Chinese Music, Williams' Middle Kingdom, II, 93-8.
- Instruments of Chinese Music, *ibid.* II, 99-104.
- List of Chinese Music Works, Imperial Cap. (8s' Ku Tainen Shu Tsung-mah) *Sec. 9, ibid.* I, 626, 672.
- Chinese and Japanese Music Compared. *Chin. Rev.* V, 142.
- Tonic Sol-fa Notation in China. *Chin. Rev.* V, 338, 407.
- Music Book in Chinese Notation (小詩譜), containing Exercises and Tunes with Explanations, by Timothy Richard, Shanghai.
- Chinese Songs for the Harp, Dr. J. Chalmers. *Chin. Rev.* II, 50.
- Hakka Songs in English and Chinese. *Chin. Rev.* XI, 32; XII, 193, 507.
- Did Weber compose Chinese Music? With illustration having Weberian elements. F. H. *Chin. Rev.* II, 322.
- Street Ballad Singers, engraving with description and Chinese air. *Rev. W. C. Milne's "Life in China,"* p. 51.
- Notes and Queries on China and Japan. Vol. IV, Articles 2-3.
- Penny Dictionary, App. No. XIV, p. 443.
- The use of the Reed, a Chinese discovery, and on the importance of Music in Mission Work. "Women's Work in China," May '82.
- Hsüan Tsung, Emperor of T'ang dynasty, thoroughly understood and taught Music, and founded a Dramatic college. *Giles' Gloss. of Reference*, p. 177-8 *Stent's Vocab.* p. 667. J. C. T.

NOTES FROM THE ANNUAL MEETING OF THE CENTRAL CHINA  
METHODIST EPISCOPAL MISSION, NORTH.

The Methodist "Itinerant Wheel" has just had another turn.

About the first of October, the members of the Central China Mission, taking advantage of the nearness of the seat of their annual meeting Chinkiang, to Shanghai, almost *en masse* visited this Sea Port—so called. A week later, and all were in their places and entered upon the most interesting session that has been held for many years. The mornings were occupied as business sessions—the afternoons and evenings were devoted to addresses and religious services. The Program encompassed many topics of great interest to all missionaries in China as well as to the Methodist Mission.

A profitable hour was spent listening to an address in Chinese, on the subject:—

"The History and Polity of the Methodist Episcopal Church."

An afternoon was given to an address and general discussion on the Subject:—"The Best Methods for developing a Native Ministry." As a result of this discussion a motion was presented and unanimously adopted, which undoubtedly strikes at the very root of the greatest blunder that lies to-day at the door of missionary effort:

"Resolved:—That from henceforth we license no new preachers except on a self-supporting basis, and that we use our best

endeavors to make our present Native Ministry as soon as possible self-supporting."

It was felt to be unjust to peremptorily dismiss those who are already in our native ministry, but the way of the future is definite and clear and it is hoped that greater and more real results will follow, though apparently for a time they may be less. Another afternoon was given to an earnest address on "Evangelistic Work by the Native Church." Many believe that it is through native work that the Christian Church in China will finally be established; hence an afternoon was very appropriately devoted to the discussion of the three Branches of "Woman's Work"—Medical Work among Women, School Work for Girls, and Evangelistic Work among Women. Many excellent suggestions were brought forward and interesting facts concerning the work were elicited. It seems to be as true in China as in India that "Women must reach the Women."

The Sabbath was a full day.—Annual Sermon in Chinese in the morning followed by Communion Service. Sunday School in the afternoon with an address on Sunday Schools and in the evening the Annual Sermon in English closed a pleasant and profitable "Conference" which it is hoped will result in renewed effort and more encouraging outcome than in any past year of the mission.

G. W. WOODALL,

*Secretary.*

TO THE EDITOR OF THE *Recorder*.

DEAR SIR,

The November number of your valuable journal contains a letter from Dr. J. M. Swan, of Canton, proposing Dr. Peter Parker, now of Washington, D. C., as a delegate to the International Medical Congress which meets in the United States next year. Dr. Parker is the President of the Canton Medical Missionary Society, and is known to us all. I take great pleasure in seconding the proposal of Dr. Swan, that Dr. Parker be elected to serve as one of the *three* delegates from the Medical Missionaries in China to the Congress in Washington. I hope that he will be elected by the unanimous vote of the Medical Missionaries in the field.

In a letter written by me in the October number of the *Recorder*, I proposed that the first meeting of the Medical Missionaries, as a whole, to form the Central Head Society, should be held in Shanghai some time in the year 1888. From correspondence received from various parts of China I am lead to believe that 1887 would suit the majority better, and that the following proposal would give satisfaction to the largest number of Medical Missionaries.



I therefore (writing for others as well as for myself), propose the following:—

“That the first regular meeting of the Central Society, composed of members of the four great branch societies of China for Medical Missionaries, be held at Canton, at some time to be agreed upon, in the year 1887. And that we, by a unanimous vote, elect Dr. Kerr, of Canton, as our first President for all China.”

Yours faithfully,

H. W. BOONE, M.D.

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TO THE EDITOR OF THE *Recorder*.

DEAR SIR,

The School and Text Book Series Committee having resolved to resume the publication of an abstract of the minutes of their meetings in the *Recorder*, I have the pleasure of handing you the following summary.

The Committee met on the 4th May, 1886. Present—Rev. W. Muirhead, *Chairman*, Dr. Allen, Rev. Stonehouse, Mr. Fryer and the Secretary. A letter was presented by Dr. Farnham, from Dr. Mateer, appointing Dr. Farnham as his proxy for a specified time.

The minutes of the former meeting were read and confirmed; and afterwards Mr. Fryer laid on the table a series of resolutions of which he had given notice. They were substantially adopted; and the Secretary was requested to draw up a statement of the work done and still in progress, receipts and expenditure, funds in hand, and stock of books and material available.

It was also resolved that missionaries and others interested in the work, should be asked to send to the Committee any particulars regarding MSS. which they may have ready, or in course of preparation, so that, if acceptable, they may help to complete our series; and that every effort be made to complete the work assigned to us by the conference of 1877.

The Rev. Ernest Faber was added to the Committee at Rev. Lechler's request, to act in his stead; and Rev. Y. K. Yen was elected in the room of Mr. M. H. Taylor, deceased.

Mr. Fryer placed on the table copies of two new works, one by Rev. J. L. Whiting, on *Moral Philosophy*, and the other by Rev. Galpin on the *History of Russia*. Both were favorably received, and remitted for examination.

The Secretary said he had received a letter from Mr. Rhein, Secretary of Netherlands Legation, expressing his regret at finding himself, for want of time, obliged to give up the preparation of the *Historical Primers of European Nations*.



Several Books and Charts were reported as out or nearly out of print; and the following were ordered:—

500	copies	Zoology, in Chinese and English.
50	„	Domestic Pets.
50	„	Psalm CIV.
50	„	Selections from the Proverbs.
50	„	Noted Horses.
50	„	„ Dogs.
50	„	Life of Daniel.
25	Charts	of Birds.
25	„	„ Mammals.
25	„	„ Anatomy and Physiology.
25	„	„ Mineralogy.
12	„	„ Electricity.
12	„	„ Natural Philosophy.

The Editor reported that the under-noted handbooks were completed, viz., (1) Mechanics, (2) Properties of matter, (3) Mineralogy and (4) Model Drawing.

Our last meeting was held on the 26th, and although the minutes have not been confirmed I think I may venture to give a synopsis of the proceedings, as three months is a long time to wait. Dr. Martin appointed Rev. J. N. B. Smith to act as his proxy. Messrs. Galpin and Whiting's works were accepted. The Editor reported that he had completed the translation of the following hand-books, (1) Hydraulics, (2) Hydrostatics, (3) Heat, (4) Light, (vol. 1.), and (5) Steam Engine, (vol. 1.)

Mr. Muirhead intimated he had translated *The Five Gateways of Knowledge*, by Professor Wilson; and Dr. Allen reported that he had a *Music and Tune Book* ready, which he thought might be useful. Both were asked to send in their MSS.

It was also agreed that all the publications of the Committee should be placed for sale at the Chinese Scientific Book Dépôt, Hankow Road, Shanghai, and also at the Dépôt of the Chinese Book and Tract Society, No. 3, Minghong Road, Shanghai, on the same terms as at the American Presbyterian Mission Press.

It was also agreed that the Committee should meet regularly on the first week of each quarter of the year commencing with January, 1887; and that the Secretary should prepare a draft of a circular letter to be addressed to friends who might be able to help our "Series," either with original treatises or money.

A. WILLIAMSON,  
*Hon. Secretary.*

## Our Book Table.

PAGODA SHADOWS, or studies from Life in China by ADELE M. FIELDE. Introduction by Joseph Cook. Fifth Edition. Boston; W. G. Corthell. For sale at the Presbyterian Mission Press, Shanghai.

PAGODA SHADOWS is one of the most interesting and instructive books on China that we have read. The book is small, but it is filled with a store of reliable information on China, especially on the home life of the women, in a compact and readable form. Joseph Cook in the introduction writes as follows:—

"I had read much of Chinese history and statistics; I had examined the best sources of information as to the Chinese religious and social life; I had studied such translations of the Chinese classics as came in my way; but I found that the simple, vivid autobiographies, written out by Miss Fielde from the actual dictation of Chinese women, brought me nearer to a clear view of Chinese wants than any thing else I had used as a guide."

Fifteen chapters are devoted to accounts of the condition, customs, and institutions of the people, interspersed with illustrative anecdotes from which we cull the following.

ORIGIN OF A FETE:—"Long ago in the village of Iam Chau, a sum of money was contributed and placed in the hands of a village elder to pay the expenses of this annual festival (the procession of the tutelary deity); but this master of ceremonies was a gambler, and immediately lost all the money in play. Days passed, and as the theatre and processions were not forthcoming; the contributors became urgent that he should perform his duties, and so constantly harried him that he was at his wits' end for excuses to pacify them....So early one morning he went to the temple, took the god on his back and started off on the established round. An amazed crowd soon followed him and some attempted to take the god from his back. After many struggles and escapes, he was at last driven to the shore, where he was shut in between the crowd and the sea, and the contest then ended in the waves where the god was jerked to and fro, to the peril of gilding and the destruction of limbs. Thence the victors took it to the temple, where

it was repaired and reinstated, amid the forebodings of the alarmed populace over whom its influence was supposed to extend. But the ensuing year proved to be a most auspicious one, with abundant crops and no epidemics. The public weal was then accredited to the extraordinary treatment and sea bath that the god had received, and so on every anniversary of that performance, its peculiar features have been imitated in that village to the present day."

The Chapter on Buddhist Nuns concludes as follows:—

"The friendly old abbess gave me every opportunity to speak of what she called "God's doctrines," but when I suggested that a native female teacher might come and stay there a few days, she responded that it would be wholly contrary to the customs of the place should she allow any meat eaters to lodge there. She said, she herself was old and had laid by enough to live on and so she could believe my words; but the other nuns could not believe, because, if they did, they would have nothing to eat. She would herself come to my home and be taught, and I could come and tell my doctrine to the nuns, and they could judge for themselves whether it were something for which it were worth while to starve."

Chapter 16, gives an account of a visit to an Apothecary's shop, and a partial list of Chinese Medicines. Chapters 17 and 18 are devoted respectively to an account of the manner of traveling in South China, and the usefulness of Native Female Evangelists in mission work. In the training of these women Miss Fielde has met with great success and there is no doubt that they are a most useful agency in the evangelization of China. The remainder of the book, excepting the last chapter, on Language, Literature and Folk-lore, is devoted to notices of work, and autobiographies of Native Christian women which are full of interest, and give an understanding of the trials which lead to the study of Christianity, as well as those which follow its acceptance, such as could be given in no other way.

## Editorial Notes and Missionary News.

The desire of every Missionary to China is the Evangelization of this Empire, and the great question is, how can we best reach the mass of the people? The easiest, and yet the hardest way is to *preach* to them ourselves. It is the easiest way because it is comparatively easy for a man of average ability to acquire sufficient knowledge of the language to enable him to preach after a fashion, or to do as has been done—have his teacher write out his sermons, and commit them to memory and recite them to the people; but such preaching is more profitable to the preacher than the people, and is more likely to give mistaken ideas of the Gospel than to lead men to Christ. While preaching may be thus easily done, to preach as we should preach is a task that *few* old and *no young* missionaries, are thoroughly competent to perform. Preaching when rightly done is the *hardest* kind of missionary work. It is not enough to have a knowledge of the language, be it ever so thorough. The acquiring of the language is by no means the hardest part of the Foreign Missionary's Work. One needs to know the people, to understand their modes of thought and reasoning. One needs to put himself in the place of his audience, to love them and sympathize with them; and the nearer a man can get to their level the greater will be his success as a preacher.

It is a comfort to all of us to know that the Spirit can and does use our feeblest efforts and even our mistakes in bringing souls to Christ. The man who has received the baptism of the Spirit will be successful as a preacher, whether he is a foreigner or native, whether he supports himself or is supported by foreign funds, whether he has been trained in the rough school of the world, or has been educated

in a Mission Boarding School; but if he lacks this baptism, no amount of training or education or independence will make up for it. The two great elements of success in all preaching are love to God and love to our fellow-men, and the closer we live to God on the one hand, and the nearer we come to our fellow-men on the other the greater will be our success as winners of souls.

The most successful missionary work has been that wherein the natives, filled with love to God and love to their fellow country-men, have gone about telling of Jesus. China has been no exception to this rule. The hope of China (as of all nations) lies in a native ministry, or to speak more accurately, a native Church, in which every member is a preacher of the Gospel as he has ability and opportunity. The foreign missionary is hindered by difficulties which do not embarrass his Chinese co-laborer. The native has a thorough knowledge of the language and the people, and can speak the one and sympathize with the other, as no foreigner ever hopes to. He can go where the foreigner cannot and when he speaks the people use their *ears* more than their *eyes* which is not the case when a foreigner preachers to them.

If we expect the Native Church to grow we must put it to work. Use promotes growth in spiritual as well as natural things, and if any member has even one talent, he should be taught to use that talent to the glory of God. We ought not to expect as high a type of Christianity in a convert from heathenism as in a person brought up in a Christian land under Christian influences. If some should disappoint us we ought not therefore to keep others from the work. We need to be careful how we undertake to lord it over God's heritage.

Shall we pay our native workers from funds provided by foreigners? Why not? "They who preach the Gospel should live of the Gospel." What are we better than our native brethren whom God has called. It would be a grand thing if the Christians of China could support *all* the natives whom God has called to preach. If they could, there would be no further use for foreign missionaries in China; but they cannot do this. God has called here, as elsewhere, the poor and lowly, and so long as the Native Church is poor and needy, so long ought foreigners to esteem it a duty as well as a privilege to assist the native ministry, by precept, example, and money to preach the Gospel to the multitudes of this great Empire.

J. N. B. S.

The *Herald and Presbyterian* contains the following notice of a distin-

guished missionary.

"It is a most encouraging fact, which should not be forgotten, that of the 6,281 churches upon the roll of our Assembly there are only fifteen reporting last year a larger membership than that in Chefoo, China. This church, under the pastorate of Rev. Hunter Corbett, D.D., is composed entirely of converted Chinaman, and enrolls a membership of 859. Dr. Corbett is also in charge of four stations, reporting an aggregate membership of 209, making the entire membership in Dr. Corbett's charge 1,068. This furnishes a strong argument in a great fact for the cause of Foreign Missions. Those who have met Dr. Corbett and heard him speak are not surprised in the great prosperity of his work during the whole twenty years of his labor in China."

ERRATUM.—Rev. S. LEWIS, whose departure was noted last month, is connected with the M. E. Mission North, not Presbyterian.

## Missionary Journal.

### Births, Marriages & Deaths.

#### BIRTHS.

- At Pao-ting Fu, September,—the wife of C. R. W. MERRIT, M.D., American Board Mission, of a daughter.  
At Shanghai, November 4th, the wife of Rev. F. R. GRAVES, American Episcopal Mission, of a daughter.  
At Pao-ting Fu, November 7th, the wife of Rev. ISAAC PIERSON, American Board Mission, of a son.

#### DEATH.

- At No. 164 Boone Road, Shanghai, Rev. K. C. WONG, of the American Episcopal Mission.

### Arrivals and Departures.

#### ARRIVALS.

- At Shanghai, October 24th, Mrs. J. ADAMS, of the American Baptist Missionary Union, returning.  
At Shanghai, November 1st, Rev. and Mrs. GEO. S. HAYS, to join the Chefoo Station of the American Presbyterian Mission, North.  
At Shanghai, November 5th, Rev. J. H. POTT, to join the American Episcopal Mission.  
At Shanghai, November 7th, Rev. and Mrs. W. BRERETON, of the Church of England Mission, returning.  
At Shanghai, November 8th, Rev. and Mrs. H. JENKINS, of the American Baptist Missionary Union, returning.



